PART 3. # THE DESERET EVENING NEWS. 17 TO 20.

TRUTH AND LIBERTY.

FORTY-NINTH YEAR. SATURDAY, APRIL 22, 1899, SALT LAKE CITY, UTAH. NUMBER 128.

CHURCH INTELLIGENCE

MISSION FIELDS.

Hilo Conference.

Hilo City, Sandwich Islands,
March 28, 1899.

We have just closed our local conference here in Hilo, as is the usual custom every six months, prior to going to headquarters at Laie, for general conference.

At the October conference, 1898, in connection with Elder Wm. Parker of Salt Lake City, I was appointed to labor in Hilo conference, where I have spent the whole of my mission thus far in town years. We labored through the districts of Hilo and Puna for a portion of the term, and then I remained in Hilo City to take charge of the new meeting house, while Elder Pardoe, in company with a native companion, Elder David Kenai, traveled on through the conference.

On Feb. 9th and 10th dedicatory services were held in the new meeting house.

On Thursday, at the morning meeting, the Sunday school of the Waiku branch first rendered their program, consisting of singing and exercises. The Akaunui branch followed with good renditions, characteristic of that branch. President Joseph F. Smith then occupied the remaining time. He spoke on the atonement of Christ, and on obeying His commandments, after which he spoke in Hawaiian upon the "Resurrection from the Dead."

At the afternoon meeting the Sunday school of the Kaluwa branch rendered their exercises in an interesting and acceptable manner. Remarks were made by George Peters of Hanai. Reports were heard from various representatives of branches.

Sister Markanee then gave an interesting account of her trip to Zion, concluding with some good advice and instructions. After the closing hymn, benediction was pronounced by President Joseph F. Smith.

At the evening meeting the dedicatory prayer was offered by President Joseph F. Smith. Remarks were made by Elder Pardoe on the "Restoration of the Gospel," also by Elder Samuel H. Woolley. He spoke of his pleasure at meeting with the Saints here in Hilo, and the good work which they are doing. He explained the dedication, and spoke of the tendency of the people of the world to persecute the Saints. He quoted the passage of Scripture, "If ye were of the world the world would love its own." We have kept our first estate, and it behooves us to keep our second that we may attain to the third. He urged the Saints to turn from wickedness and sin, while yet there is time left.

Elder Pardoe and Elder Rush then sang "O My Father." President Smith followed with a discourse on the tendency of man toward carnal things.

The benediction was pronounced by President Joseph F. Smith.

On Friday at 10 a. m., after opening services, the little children were blessed. Remarks were made by Elder Parley P. Musser on Church matters.

Elder William D. Hill spoke concerning Jesus' work here on the earth. Joseph Smith's first prayer was then sung in Hawaiian by Wallos R. Choir.

Elder Davis was the next speaker. He expressed his joy at the instructions which had been given during the conference. Elder Wm. Lambkin's next spoke and exhorted the Saints to listen to the instructions which had been given by the servants of the Lord.

Elder John Kalauwa spoke on the present and improper use of the house of the Lord. President Smith then spoke of properly using the Priesthood, and of voluntary contributions for the purchase of Laie as a gathering place for the Saints. He was followed by Elder Samuel Kaihiwi. Elder Charles C. Bush then made a few closing remarks, and after singing by the choir benediction was pronounced by Elder Samuel H. Woolley.

Thus terminated what we have held a closing conference, and as all of our meetings the house was insufficient for the number of people in attendance.

We feel to rejoice in the goodness of God toward us, His Elders, and we feel that our efforts are not in vain.

Your brother in the Gospel,
CHARLES C. BUSH,
President Hilo Conference.

The Gospel in Pictures.

2 Burren Street, Erskineville, Sydney, Australia, March 14, 1899.

To the Editor:—

Elder Scott W. Anderson was recently appointed president of the Tasmania conference, Australian mission, to succeed Elder Chas. A. Orme, recently returned home. Elder Henry H. Greenhalgh is appointed president of the Victoria conference, to succeed Elder Chas. D. Fox, who is transferred to the New South Wales conference. All mail to Elders in this mission may be sent to 2 Burren St., Erskineville, Sydney, and will be the more certain of reaching them promptly. Letters from parents in Utah who have relatives here, are very acceptable and often lead to great good; but as here no definite address can be given they are useless.

We have been much encouraged so far in our efforts to get the Gospel before this (as to religious matters) very indifferent people, by means of lantern views. We have had some very crowded halls and a good deal of interest has been shown in our lectures illustrating and describing the coming forth of the work of the last days, scenes and incidents in the history and achievements of our people, their actual character and condition, and actually preaching the Gospel to both old and young. After concluding two series of lectures in these parts, I expect, on Saturday next to sail for Queensland, where I anticipate giving a series of illustrated lectures.

We have procured the best Acetylene gas magic lantern, and are already provided with about a hundred slides with which to illustrate both historical and present actual scenes, and also descriptive and teachings of our people. Among these we have somewhat as a novelty as well as to show the extent of our work among the natives of Africa, a selection of Bantoun views. With these we show scenes of the late war in Matabeland, in which much interest is taken here, and also the very successful work of our missionaries on those islands. In this connection we have also a number of views of our American Indians, also a beautiful set, in colors, of natural phenomena, which we make both interesting and instructive in a variety of ways. We have a very extensive series of historical views of our people, which I have had made in Sydney, showing such scenes as the Hill Cumorah, Angel delivering the plates, scenes in Far West, Haun's Mill massacre, Joseph Smith on horseback, his martyrdom, the expulsion from Nauvoo, life and travels of the Saints and pioneers on the plains and in the mountains, views of Utah, and Salt Lake City public buildings—the Temple, Tabernacle, school houses, etc., portraits of leaders and prominent men. Illustrations of the atonement, baptism, confirmation, scenes from New Testament history showing Preaching on the day of Pentecost, Christ and Nicodemus, Christ blessing children, etc.

We have enough views to illustrate as many as half a dozen lectures in a series. Interspersed we have a few novelties and comics, and also a beautiful set, in all colors, of the Story of Joseph, which we find not only very interesting but also useful as introductory to the work of salvation, introduced through the seed of Joseph in the last days.

The expense of generating the acetylene gas is about 2c per lecture. It is very much superior to kerosene and nearly equal to the best time light. As all this cost of apparatus, etc., as well as the travel and renting halls, falls upon the Elders, the lectures being entirely free to the public—the cost, of course, is considerable. We have already spent about $75.00 in this line of work, mostly for apparatus and views.

A few baptisms have been performed since last writing.

F. E. HARKER,
Pres. Aus. Mission.

An Enjoyable Conference.

Chicago, Ill., April 16, 1899.—

To the Editor:—

The Elders of the Church of Jesus Christ of Latter-day Saints of Northern Illinois held their conference in this city in the Wicker Park Hall, March 25th and 26th. The hall was crowded for the Sunday meetings and we had a time of rejoicing together. Priesthood meeting was held on Monday, April 27th. Elder J. L. McCarry, who has labored faithfully for over a year as president of this conference, was honorably released to return home. His place was filled by Elder J. Carlisle. We all love the brethren and were glad to sustain. The Elders were assigned to the following fields:

James M. Snipe and Geo. Romney, Rushville, Schuyler Co., Ill.; Aroet L. Harris and J. W. Ross, Quincy, McLean Co.; John Hansen and J. H. Wilson, Freeport, Stephenson Co.; L. W. Cutler and Alfred Agren, Morris, Grundy Co.; E. S. King and D. F. Chapman, Monmouth, Kankakee Co.; John F. F. Bortus, Andrew Jenson, J. Orson H. Lee and Geo. S. Bradford, Chicago.

If any of the readers of the, "News" have friends or relatives in any of these districts the Elders will be pleased to call on them if the names and addresses and letters of introduction are sent to H. J. Carlisle, 142 Le Moyne St., Chicago.

S. D. BRADFORD,
Clerk of conference.

Reminiscences of the Tennessee Massacre.

Duck River, Hickman Co., Tenn.,
April 16, 1899.

To the Editor:

In visiting the different Sunday schools of Middle Tennessee, in company with Elder J. M. Smith, we had occasion to pass through Lewis county, near the place where the two brethren were so cruelly murdered nearly fifteen years ago, in which two of God's chosen sons gave up their lives in the cause of truth, and in which many young men were sacrificed while defending those whom they had learned to love. We visited Jesse Cooper, living on Sweetwater Creek, about twelve miles from his old home, on Cane Creek. We found him a warm friend, being well read in regard to the Gospel. Sister Cooper is very lame from the effects of the load of logs that fell and injured her hips, three of which were never removed.

It was a portion of this same charge that killed her son, who was near her at the time she was shot. Brother Cooper told us that he could not only name assassins who participated in that cold-blooded murder had died most agonizing deaths, but named many days with typhoid fever. Another went deranged and had to be guarded by his partners in order to be prevented in telling all he knew of the affair before death finally ended his misery on this side.

Quite an excitement was caused last summer by the appearance in Lewis county of a man calling himself Dr. Jas. McHenrie, who seemed to be familiar with the history of the latter-day Saints' persecutions in Missouri and Illinois. He asked many questions concerning the Cane Creek massacre and seemed to be hunting up evidence, as he would record all that was said concerning it, promising people when he left, they should hear from him later. One of the survivors of that cowardly mob became so frightened that he took his family into another county and kept them there for some months, proving the correctness of Proverb 28:1.

The wicked flee when no man pursueth." On April 4, we visited Brother Thos. Carroll, who was also, together with his wife and two children, present at the meeting when those fiends in human form commenced firing into the house among women and children and people whose only offense consisted in having assembled to worship God. When we went to Brother Carroll acted very strangely, as though he either did not know who we were or did not care to have us there. We almost felt like going on; but presently a neighbor who had dropped in, got up and left the house, and Brother Carroll said, I did not wish to let on while he was here, as very few people know we belong to the Church; but we have been looking for you, as my wife saw you last night in a dream. Sister Carroll then related her dream, which we will not relate, and that her husband seemed to treat us very coolly.

We stayed until morning, held family meeting, blessed their little babe and left them feeling well in regard to the principles of the Gospel. Brother Carroll had a close call for his life during that terrible struggle; as the mob seemed to have spared him for one of the victims of their work.

The different times he succeeded in striking the gun that was aimed at him and turning it away before it could be discharged.

Once, however, he seized a gun so close to the muzzle that the charge tore away a portion of his hand, and burned his clothes all off.

One of Brother Carroll's sons, who was a babe in the arms of Sister Condor when the shot was fired, and also his elder brother were baptized by Elders Calhoun and Poole last spring.

Brother Condor is youngest daughter, who married a Methodist preacher son, met us at the door and told us with tears in her eyes that she failed to do anticipate giving a series of illustrated lectures.

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We are happy to state, however, that this feeling is confined to a very limited area of Tennessee, as in most portions of the State the Elders are treated well.

May light and knowledge continue to spread until darkness and ignorance shall be crowded down and out.

Your brother in the Gospel,
EMERY HARRIS.

AMONG THE GREEKS.

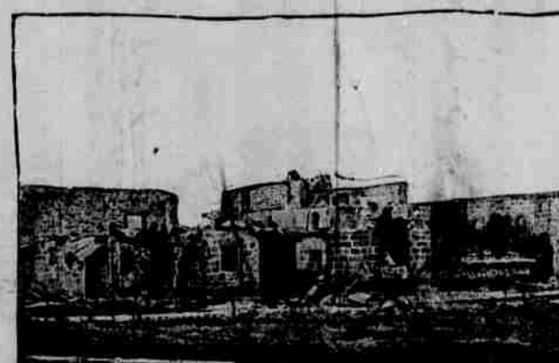
A Letter from Athens by a Special Correspondent of the News.

To the Editor:

It is now a little more than twelve years since I first visited Athens, the capital of Greece. In that length of time a good deal of progress has been made in building up the city, many fine residences have been erected, especially to the east of the Acropolis. Much of the city is being devoted entirely to fine residences of the towns "Tony hundred," besides ministers and consuls of all nations represented in Greece seek this part of town for a domicile. A beautiful and commodious palace has been erected for the crown prince in this quarter just east of the royal Gardens. All this adds to the life and local prosperity of the people. The vacant lots around the Place of the Constitution have all been filled in with first class hotels and cafes, so that this place, next in front of the Royal Palace, is the most important part of town today. The town which was formerly on the south side of the Acropolis is now located on the northeast of the Acropolis and Areopagus and spreading out west of the king's palace.

It is pleasant to be able to say something agreeable about an Oriental place. While Greece is European, it is also in close touch with the Orient and has only just recently emerged into independence. Less than one hundred years ago the country was ruined over and ruined by the Turks who managed to smash and destroy such remnants as were left by the Goths, Huns, Slavs and other barbarians, who later on made inroads into Greece. When they were made free about seventy-five years ago, these people were not trained and educated up to the standard of modern activities and commerce. They were, as they are yet, a priestridden people, and it takes some time to extricate such from brutalism. But after a sensible expenditure and a pleasant ride into the country or in the environments of the capital, Athens will gradually come into more active and tourist life with visitors from all countries. The war seems to be fully settled except in the coffee shops, where it is being fought over and over again. Greeks live to the past largely. They glory in the deeds of former heroes and are not willing to admit serious loss in the late uneven conflict with Turkey. Three or four hundred killed and many wounded in the standard they give, but it takes more than imitation here, ever to make headway. They have not been educated up to it, and as they have connected all the principal cities with railroads and in these matters they do very well, but to build up the country they need skill and push and business ability, which is not on the spare list yet.

Their schools are yet in the embryo. They have a good university in Athens to which students from Greeks but the people generally are yet ignorant. The "Acropolis" people, to whom I applied for permission to see it, letter and our Articles of Faith before the people through the medium of the paper, said that they were well, but as I have since seen how few copies the papers lived, and one becomes so many in traveling that the value of a pamphlet to a man is a right, but the ignorance will demand something understandable. That the general picture of the other side of the Atlantic sea. There are exceptions, but that is the general rule. But as to the people, as I have found them, my expectation was not always of the advancement in learning at Athens is no trouble in the language here. Your book would be made understood English very well. So I am somewhat anxious to see how he will report us in Athens. With the article he will also publish the picture of Joseph Smith, so that if he translates the article properly



THE SANCTUARY AT CALOOCAN THAT FAILED TO SAVE THE FILIPINOS FROM OUR SHELLS.

Around this battered building, once the principal church in the vicinity of Manila, the most furious resistance was made by the Filipinos to the advance of our troops. If some of the insurgents sought sanctuary here, however, it availed them nothing, for the United States artillerymen shelled the building ruthlessly, routing out the lurking rebels or burying them in the ruins that the shell-fire wrought. When after several day's fierce fighting, the Filipinos were driven from the neighborhood, General MacArthur established his headquarters in what remained of the church, and the wearied soldiers slept around the altar, while sentries paced up and down the aisles, telegraph instruments clicked in the priest's room and ammunition stored within the chancel rail. Future tourists to the Philippines will probably have this shell-shattered church pointed out to them as one of the sights of our new possessions.

sobbing you by the collar and asking you where you are going and what your business is. On the road from Piraus to Athens, four miles, everything seemed content and at ease. At Athens I found the same and a general disposition on the part of all to mind their business and assist to maintain order and peace. Though there are many rumshops all over the city, and there are many men in connection with the restaurants, very few people could be seen intoxicated. And taking it as a whole the civility and general order and cleanliness of Athens is far ahead of the Italian cities of the same size and importance.

Those who have visited northern Europe can draw a picture of the places in the respect very well. But there is an appearance of spirituality in the whole affair. The country people, Athenians, still wear the red fez, but Greek, Syrian and Armenian is mashed. And the coffee shops of the Orient do a rushing business. They are the city resorts. Here they congregate in the evenings, and especially on Sunday evenings, ladies may be seen at some of the coffee shops, where they meet and coffee, and a lively discussion on current topics.

Religious and manufacture they are somewhat behind. Our consul, Mr. McGinley, informs me that they do not produce enough for their breadstuff, and that their imports far exceeds their exports. This, of course, is ruinous. Yet it appears an effort is now being made to manufacture a little. Raw materials are being imported and worked up at home. This will help some, and, if they will but see to it that bread stuff is produced they would at once be prosperous. They have the country—it is neglect. Oil and grapes on wall and their chief exports are olives and currants. The season just past has been very dry and crops are in a bad condition, which is a serious question for a country otherwise poor. They have also been slow to make railroad connection with Europe; still much encouragement has to be done by way of Brindisi, Italy, or Trieste, Austria. Two causes are given for the coolness. First, a railroad would have to cross Turkish territory, and protection is hard to obtain. Secondly, the Greeks have no money, and traffic will not justify the expense by foreign capital.

"The city of Athens has many fine roads and drives. The people have no, at much money and energy in making the city attractive. Wealthy people and pleasure seekers can for a reasonable expenditure enjoy a pleasant ride into the country or in the environments of the capital. Athens will gradually, which he promised to do, we shall be well advertised in Athens.

Practical matters while here, said the reporter. Our clergy is ignorant and it keeps back the country. He rather discouraged the idea of our preaching in Greece, but I judged his desire to be more for the sensation and stir it would make than from any other motive. There are many who are agitating for more freedom and advancement in the intellectual line. Greece has had her excesses in some revolutionary way, as the church will not insist to grip upon the people. If the Lord has a people here to deliver and to gather, the house of Israel it will, of course, be done as the present conditions will not be in the way of the work.

The Kingdom is a limited monarchy with a house of commons or deputies, and a senate, as I understand it. They have a liberal constitution but the governing power is the church, the crown and the army, and they are well preserved. When a funeral procession passes in the street, military guards present arms, and citizens uncover reverently and reverently as though it was some royal dignitary. I am told the people have a right to worship as they please, and there is no persecution for religious freedom, but so far, it has proved to be on paper mostly. The officers of the church are required to observe police regulations which are again escaped by the priests, so that the latter are practically above the law, as in Italy or Spain. There is no necessity to speak of, but the papers seem to be very careful of what they publish. Thus religious liberty is a thing yet to be inaugurated.

F. J. HINTZE.

STAKE CONFERENCES.

Utah Stake.

The quarterly conference of the Utah Stake of Zion was held in the Stake tabernacle, commencing on Saturday, April 15th, 1899, at ten o'clock a. m., Elder Edward Partridge presiding. There were present on the stand Elders John H. Smith, George Teasdale, and Heber J. Grant, of the Council of Apostles; the Stake presidency, eleven of the High Council, three Patriarchs, the president of the High Priests' quorum, the presidency of Seventies' seven Bishops, and other members of the Priesthood of the Stake.

The choir and congregation sang a hymn, and prayer was offered by Elder S. L. Chipman. Elder Edward Partridge gave a report of the condition of the Saints and general affairs of the Stake, showing that the organizations and quorums generally were in good working order, with faithful and energetic men and women at the head of these organizations.

Elder H. J. Grant then addressed the Saints. He rejoiced to see so full, thankful, more than he could express, that his lot had been cast among this people, to whom had been given the Gospel of the Son of God, and he had always felt happier, and more fully realized the blessings of God, when he was laboring earnestly in His cause, and in the line of his duty, in relation to this great work. He rejoiced in the associations and labors of the Latter-day Saints, and truly felt that we are a wonderful people, and the Lord has blessed us as most abundantly. Our reward has been continual, in all our labors, when we have been faithful.

Elder George Teasdale spoke of the necessity of the Latter-day Saints being a willing and an obedient people. He said they were the favored people, and were ready to be the servants of God in seeking to do the will of the Lord, if they would receive salvation.

The choir sang a hymn, and benediction was pronounced by Elder Rufus P. Snell.

The Saturday afternoon session opened with singing, and prayer by Patriarch Jesse N. Smith. Elder John W. Taylor, the first speaker, was grateful, he said, for the many blessings given unto this people through the Gospel of Christ, and the teachings of our beloved the Holy Priesthood, believed we had never before enjoyed teachings that any other people upon the earth, and a greater variety of experience; and we should be grateful to the Lord for it, with hearts so responsible for the knowledge and blessings conferred upon us.

Elder Rudger Clawson followed. He rejoiced in the testimonies of his brethren, and in the goodly condition and feeling of the Saints of the Stake. He said God had indeed blessed this people, and we should never fail to put our trust in Him.

Elder John Henry Smith expressed his pleasure in hearing the good reports of the labors of men who presided over them; yet he realized there are many weaknesses and faults that must be overcome. He then gave a very interesting discourse upon the principles of the Gospel, as revealed to the Prophet Joseph, in overcoming the weaknesses, temptations and passions to which the human family are subject, showing that the people should more fully realize the great opportunities within their reach, and further realize that the greatest and most important victory that mankind can make in this world, is to conquer self and the evil powers given them for the salvation of their fellow men.

The choir sang an anthem and benediction was pronounced by Elder Abel J. Evans.

Sunday, April 16.—The morning session was devoted to the exercises of the Sabbath school children, the schools of the Stake having been invited to assemble with the congregation.

President Geo. Q. Cannon being in attendance at the Sunday School Union of the day previous, the pupils sang the S. S. song:

"Happy meeting, happy greeting"
Pitch'd in tune, pitch'd in time.
The children sang S. S. song:

Welcome, welcome, Sabbath morning.

Elder George Teasdale spoke to the children, leading them in the children's song, "Do the Children Think at All?" impressing upon their minds the principles and instructions contained in each verse.

A very creditable Easter exercise was rendered by the Kindergarten department of the Seven Fourth ward, under the direction of Sister Alice Thenstie; subject, "Christ is Risen," after which the Assistant General Superintendent, Joseph M. Tanner, presented the children with a bouquet of flowers.

Elder Heber J. Grant said he always felt interested in the exercises of the Sabbath schools, and rejoiced in the great work that is accomplished by the important department of the Church. He advised all to get a copy of the programme of the Sunday School Convention, held in Salt Lake City in November, 1898, wherein they could see what a great work is being done among the children by the labors of faithful men and women in the Sabbath schools, which is doing so much for the spiritual advancement of the Church.

The Kindergarten department of the Seven Second ward under the direction of Sister Harding, rendered an excellent exercise on the subject of Prayer.

Patriarch J. D. Hammond spoke of the growth and progress of the Sabbath school work in this Stake, showing that thorough organization had greatly benefited the cause.

The children sang Joseph Smith's First Prayer.

Asst. Supt. Alfred L. Booth spoke of the labors of the Sabbath schools of Utah Stake, and greatly appreciated the labors of the brethren and sisters who in the early settlement of this western country, labored so faithfully to establish the work of the Sabbath schools. He also appreciated the labors and encouragement now received by those who are interested in, and laboring for the direction of the children in the way of truth.

President Geo. Q. Cannon addressed the children in a way they could readily understand, and rejoiced in being instructed when small years old. He manifested them to be thoughtful, and obedient, and to strive to keep the commandments of God.

The children sang the Sunday school hymn, We are going.

At the afternoon session, the choir sang a hymn, and prayer was offered by Elder Albert Hale.

The choir sang the anthem, "Consider the Lilies, how they grow." The gramophone Church and Stake authorities were seated and instrumentally sustained.

President Geo. Q. Cannon spoke of the necessity of the Saints and of the people being assured and directed by the power and influence of the Holy Spirit, that they may be fully edified and instructed. Hence the oft-repeated request made by the Elders to receive the Holy Ghost, and to live with their faith and prayers. He called attention to the fact that we are different in many respects from the world, and we have many of the erroneous ideas and traditions of the world, with which we should contend. We should not overcome them by the gifts and knowledge of God.

The choir sang the anthem, "Father hear us to Thy ears," and the conference adjourned for three months.

Elder John H. Smith offered the benediction.

J. W. DEAN,
Acting Clerk.

RETURNED MISSIONARIES

Elder Charles H. Spencer of Randolph, Rich county, returned on the 17th of this month, from a mission to South Alabama. Elder Spencer's labors were confined to the southern part of Alabama and western Florida, where he met with fair success. He was set apart on the 5th of November, 1896 and left for the States the following May. He says he has enjoyed good health and enjoyed his work among his fellowmen.

Elder Ed Beazley of Randolph, Rich county, has also been laboring in the South Alabama conference. He was set apart for this mission the 12th of January, 1897, left on the 14th, and returned to this city on the 17th inst. The mission, he says, is in a prosperous condition, and the Elders are laboring diligently in their calling.

Elder H. W. Nibley of Baker City, Oregon, called at the "News" office last Monday, on his way home from a mission to the Southern States. He has been laboring in the western part of North Carolina and Tennessee. His health was not strong, and as a consequence he was honorably released somewhat earlier than is customary. He was set apart on Feb. 17, 1898, and returned to this city on the 15th of this month. At present his health is improved in health. He enjoyed his mission very much, although at times he felt physically weak.

Elder Parley Williams of Taylorsville, Salt Lake county, has arrived home from a mission to the Northern States. He was set apart Nov. 28th, 1898, and left the next day. He was sent to Iowa, where he traveled all the time. Elder Williams says he has enjoyed good health during his absence and felt much blessed in his labors. He returned on the 9th of this month.

Elder Hezekiah E. Duffin of Toquerville, Utah, returned from a mission to the Southern States on Sunday, the 16th inst., and on the day following called at the "News" office and reported his labors. He left home on Sept. 8, 1897, and went direct to Chattanooga, Tennessee, from which place he was assigned to labor in the Middle Tennessee conference. Generally speaking his health was good, and he met with little or no sham good treatment at the hands of the people among whom he traveled. He accordingly enjoyed himself and left many friends behind. He was met in Salt Lake by his wife who accompanied him to his home in southern Utah.

Elder William Weber Williams, of Peery, Bennett county, Idaho, departed from his home on December 8, 1896, to fulfill a mission in the Southern States. His field of operations was the same in the South Alabama conference, where he met with satisfactory success and where he left a host of friends and a considerable number of investigators of the Gospel. Elder Williams says his missionary experience extended over the most profitable and happy days of his life. He returned to Salt Lake on Monday, the 17th. His health was good during his entire absence.

Elder John R. Buckwalter of American Fork, Utah county, returned home on the 20th of this month, from a mission to the Southern States, where he has been engaged in preaching the Gospel for the past two years and three months. He was set apart December 5, 1896, and left on the 19th of that month. He has enjoyed health and met with success.

Elder John O. Nelson of Riverdale, Idaho, has also been laboring as a missionary in the South Carolina conference. He was set apart on Dec. 19, 1898, and proceeded to the field of labor the same day. He has also met with his share of success, and enjoyed his labors. He returned to this home on the 20th o this month.

Elder A. F. Kimball of this city, was set apart for missionary work in the southern States, on Dec. 19, 1898, and left the same day. He traveled in Kentucky and Georgia, where he had many opportunities of bearing his testimony to the truth. Elder Kimball returned to this city on the 20th inst., feeling well in every respect.

CONFERENCE PROCEEDINGS

The Deseret News, by direction of the First Presidency, will issue a pamphlet giving a complete account of the proceedings of the late general conference, including verbatim reports of the discourses. It also comprises, as an appendix, an account of the semi-annual conference of the Deseret Sunday school Union. The next issue will be the fourth of the series, and will be ready immediately after April Conference.

The reasons for this publication, to the minds of the Presidency, are:

It is a means of making the saints more familiar with the principles, sentiments and instructions of the Church authorities, thus placing them in closer touch with the Priesthood.

Such a publication is of great historical value.

It can be made useful abroad through the medium of missionaries, and by being sent out by mail to distant parts by the Saints.

The price of the pamphlet is nominal, it will be mailed to any address, post free, for fifteen cents. Agents will be allowed a discount of 25 per cent. Please send orders for the next issue as early as possible.